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Christian Education Magazine

Students' Religious Work Number

BOARD OF EDUCATION
M. E. CHURCH, SOUTH

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Christian Education MAGAZINE

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Developments in Religious Work in Tax-Supported Schools

1. FIRST, it is worthy of earnest consideration that interest in credit courses in religious subjects is evidently on the increase. A book recently published entitled, "Religious Education and the State," shows by authentic figures that this is true for the whole country. Experience and observation in the more limited field of the South confirms the thesis of the author of the book. During the year conferences have been held with educational leaders and faculty members about introducing religious courses for credit in the following State institutions—namely, the A. & M. College of Texas; the Teachers' College at Springfield, Mo.; Clemson College, S. C.; State Teachers' College, Nacogdoches, Tex.; University of New Mexico; State Teachers' College, Murray, Ky.; Louisiana Technological, at Ruston, La.; the Teachers' College, Murfreesboro, Tenn.; the University of Tennessee at Knoxville; and the University of Kentucky at Lexington.

Of these, the Teachers' College, at Nacogdoches, Tex., has already introduced Bible courses for credit. Clemson College, S. C., and A. & M. College, Tex., will offer courses beginning with the opening of the term in September; and the University of New Mexico stands ready to inaugurate credit courses as

soon as an instructor is provided. At the University of Tennessee, a scheme for a Department of Religion has been inaugurated, with a dean and instructors, and the prospect of early recognition on a credit basis by the University.

While appreciating at its full value the pastoral ministry of well-trained young men to students, educators in increasing number express the conviction that the classroom approach furnishes a form of service at once more constructive and more permanent than that of the student pastor.

2. In thirty cases the General Board participates in the support of a student worker in the college community. Of these, all except eight have suffered a change in personnel during the year. In other words, more than two-thirds of our present employed staff of student pastors is new and therefore in large measure untried. Support of a full-time student pastor has been resumed at the University of Virginia.

In spite of this fact, unmistakable gains are being registered every year in the work undertaken among the students of tax-supported institutions. A technique is being developed which can be passed on from one worker to another, thus making possible some continuity of impressions in spite of the change in personnel. Increasingly pastors of university Churches and members of the faculty of these institutions voice appreciation and commendation of the work of our student pastors. The Special State Schools Number of the CHRISTIAN EDUCATION MAGAZINE showed that our student pastors ministered the past year to 12,770 Methodist students, recorded the attendance of 5,091 at the regular Church services, enlisted the interest of 3,742 in the work of the Sunday school, and directed the activities of 2,259 in Epworth Leagues and Young People's Societies. Their report shows also that 40 students have been recruited for the ministry in these State institutions, and 27 for missionary service, while personal interviews with students mount to the significant total of 2,634.

Progress in Religious Education in Church Schools

FOR the first time since its establishment in 1922 the Department of Religious Education is able to report definite improvement in the status of Religious Education in Church Colleges. Two aspects of the present situation will prove of special interest.

1. The first achievement to be mentioned, and one which should be the cause of pride and hopeful expectation is the completion of the curriculum of Religious Education for a standard department. Having worked upon the problem since the General Conference of 1922, the Joint Committee, at a meeting held in Nashville last December, put the final touches upon the curriculum for A-grade colleges. The heart of the Committee's report is expressed in the following requirement—namely, "to be regarded as having a Department of Religious Education, a college must:

"(1) Offer at least six session hours each year in Religious Education available to undergraduates.

"(2) These courses must be taught by an instructor

"(*a*) Who has had at least two years of graduate study in an approved graduate institution, and at least one year of this in Religious Education;

"(*b*) He must give at least one-half of his time to the teaching of Religious Education."

On the authority of the Joint Committee the report was multigraphed and distributed among the colleges of the Church.

2. The second step in the progress achieved was the decision of the General Board a year ago to set aside $12,000 to aid in the establishment of standard departments of Religious Education. Following this action, the Department of Religious Education circulated among the colleges a questionnaire designed to disclose the actual condition of Religious Education in the colleges. On the basis of replies received, appropriations were granted to the following institutions:

Birmingham-Southern	$1,500
Emory and Henry	1,000
Henderson-Brown	1,000
Hendrix	1,500
Lambuth	1,000
Morris-Harvey	1,000
Southern	1,500
Wesleyan	1,500

Many colleges which returned replies to the questionnaire were found unable to meet the requirements of the Joint Committee, and therefore no help was extended to them. In almost every case, however, the colleges in question are planning definitely to strengthen their work in Religious Education so as to fulfill the requirements of the Joint Committee and thus become eligible for assistance from the Board.

The response which the colleges have made to the proposals of the Joint Committee constitutes one of the most encouraging developments in the field of Religious Education. The Church College has always admitted its obligation to provide a liberal education of high quality. Now it is beginning to take seriously its obligation to teach religion as a part of the preparation of its graduates. Increasingly, it is to be expected that the Church College will also provide for training in the vocations of the Church. To quote one of our own professors of Religious Education: "The Church has a right to expect of its educational institutions some emphasis upon its own denominational interests. . . . Methodism has ever treasured the romantic story of her origin and development, her evangelical and spiritual power, and her notable place in the world to-day. She has thus far done little to set these ideals before her youth, but the story deserves telling in some form to the Methodist college student, and ways must be found for it."

Student Conferences

IN Charlottesville, Va., in March, and in Jackson, Miss., in April, were held the first Methodist Student Conferences under the patronage of the General Board of Education. A conference of a similar kind for Texas had to be deferred from the spring to the fall months.

The two conferences which have already been held registered unmistakably a deep and intelligent hunger on the part of our Methodist students for the fellowship and inspiration which such conferences are designed to give, and they demonstrated the ability of students themselves to initiate, plan, and conduct religious meetings of hopeful significance. In the Virginia Conference the theme was: "Experiencing God in My Life." The Mississippi students grappled for two days with the problem of "Understanding Jesus." When it is remembered that these topics were proposed by students and that the subtopics in elaboration of the general themes were all chosen by students, there is ground for renewed confidence in the essential spirituality of the youth with whom the Church has to deal. The total cost of the two conferences already held was $559.41, of which the General Board of Education paid $159. In preparation for the Texas Conference, the Board expended $61.01, making a total of $220.01.

As an indication of the growing interest in Methodist Student Conferences, it may be mentioned that students in Kentucky, Tennessee, Georgia, and Florida have expressed themselves as desiring conferences in their States next year.

An especially valuable feature of the Methodist Student Conference held in Mississippi was the worship programs used in the devotional periods at the beginning of the conference sessions. The programs were prepared by the students of Mississippi State Woman's College under the direction of Miss Pauline Wynn. They made a telling impression upon the delegates.

For its suggestive value, one of the programs is here reprinted:

Worship Service: The Church of Christ

INSTRUMENTAL PRELUDE.

CALL TO WORSHIP: Psalm 84: 1–4.

PRAYER: "O Christ, thou hast bidden us to pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words; may we not forget their meaning, and may thy great hope never grow dim in thy Church.

"We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice to-day that the hope of these lonely hearts is becoming the clear faith of millions.

"Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we may gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches and lose the sense of the living God and the joy of human brotherhood.

"Our Master, once more we make thy faith our prayer, thy kingdom come! thy will be done on earth! Amen." (Walter Rauschenbusch.)

HYMN: "I Love Thy Kingdom, Lord."

A LITANY OF THE CHURCH:

Leader: "O God the Father, for whom the whole family in heaven and earth is named; O God, the Son given to be head over the Church; O God, the Holy Spirit, Love of the Father and the Son, O Holy Trinity, Eternal Love;

Group: Have mercy upon us.

Leader: By thy ministry of healing and forgiveness by thy seeking and saving the lost; by thy words of eternal life;

Group: Help us! Most Gracious Father.

Leader: By thy calling and training the twelve apostles; by thy promise to build thy Church; by thy institution of the holy sacraments;

Group: Help us, Most Gracious Father.

Leader: By the love shown in thy crucifixion; by the power of thy resurrection; by the glory of thy ascension; by the indwelling of thy Holy Spirit;

Group: Help us, Most Gracious Father.

Leader: That it may please thee to strengthen and enlarge thy holy Church in every land, and to unite all those who profess and call themselves Christians, in faith and hope and charity;

Group: We beseech thee, Heavenly Father.

Leader: That thy Church may strive not for its own safety, but for the world's salvation, seeking only thy kingdom and righteousness;

Group: We beseech thee, Heavenly Father.

Leader: That thy Church may proclaim the gospel throughout the whole earth and make disciples of all nations;

Group: We beseech thee, Heavenly Father.

Leader: That thou wilt grant to all bishops and ministers of thy Word and sacraments the spirit of wisdom, power, and love, and call many more to the work of the ministry;

Group: We beseech thee, Heavenly Father.

Leader: That thou wilt give to all people grace to understand and believe the Word and show forth the faith in their lives;

Group: We beseech thee, Heavenly Father.

Leader: That thou wilt remove from us all hatred, prejudice, and narrowness of thought, that we may receive and rejoice in all that thou revealest;

Group: We beseech thee, Gracious Father.

Leader: That thou wilt guide us in all perplexities of belief and conduct, that we may lay hold on that which is true, and faithfully confess thee before men;

Group: We beseech thee, Gracious Father.

Leader: That, regardless of praise or contempt of the world, thy Church and thy people may worship and adore thee in spirit and in truth;

Group: We beseech thee, gracious Father. Amen.
("Devotional Offices for General Use," Suter.)
SPECIAL MUSIC: Cornet Solo.
POEM: "The Church Triumphant."
HYMN: "The Church's One Foundation."
PRAYER.
ADDRESS: "Jesus and His Church."

How Shall We Build?

BY NAT G. LONG

I. Students and Their Interest in Religion

More than ever students are thinking. With as much interest as ever will they listen to the preaching of sound religion. They are concerned about finding their places in the world; they are concerned about right and wrong, about their souls, about God. They are not antagonistic to religion. They are deeply interested in it. But they want it presented in a vital, sensible, reasonable manner. They are eager to hear those who challenge their thoughts.

They are totally uninterested in the preaching of some men who still use the language of the Middle Ages. They laugh at preaching which does not square with reason.

The 75,000 students of our Church are the greatest challenge we have, according to my way of thinking. They will be the leaders. They will mold the opinion of the future. The Church should exert every effort to reach them effectively.

II. Pastors in Student Centers

The first important step the Church should take toward reaching the students effectively is to place in the college centers the ablest preachers we have. A large part of some issue of the Christian Education Magazine might be devoted to this question. It should also be emphasized at the Methodist Education Association. I am sure all of the college presidents would welcome abler preachers for their student groups. It would certainly be helpful to have our seventy-five college presidents express themselves urging the necessity of better-trained men in our college pulpits. In a word, steps should be taken to arouse the minds of the leaders to appreciate the opportunities which will be offered to well-trained men in our college centers.

The pastor in the college center should have just as much training and just as thorough preparation as any professor in the college. The pastor should be so thoroughly prepared that the student will have as much respect for his preacher's training and ability as he has for that of his professor of chemistry.

III. Student Pastors—Are They Worth While?

A second important step the Church can make toward the development of effective programs among students is to employ efficient student workers. My opinion is that the Board of Education is wholly justified in its expenditure of money for the support of the student pastors and secretaries which we now have. In many cases I am quite sure that the student pastors are more effective in reaching students than the regular pastors of the Churches. In most cases the pastor has his hands full in dealing with the regular membership of his Church. He does not have time to care for the students as he should. Then, too, it is not often that a pastor understands the student. This makes it necessary to have a student worker.

I'd like to cite a few cases where effective work is being done by our student pastors. At the University of Missouri there are 1,000 Methodists. The pastor would never have time to reach these if he had to do it alone. He could not direct the College Sunday School Class, the College Epworth League, and the various other activities of the students in addition to directing his *main Church program*, which must be carried on, students or no students.

Mr. G. L. Waterhouse is one of our most efficient workers. He directs the student division of the Sunday school, the Epworth League, the work of the M. S. O. Cabinet, the social and recreational activities of the students. Through his efforts the Church, in its various services, is reaching fifty per cent of the students—and quite regularly one-fourth to one-third of them.

Miss Ernal Smith, at Denton, Tex., is working through the Methodist Church to reach 1,000 Methodists in C. I. A. and in Teachers' College. She is carrying on a very effective program, which extends regularly to forty per cent of the students.

Miss Pauline Wynn, at Mississippi State College for Women, is working with 550 Methodists. She reaches sixty-five per cent of the students. Take her away, and the students will have scarcely any program. The pastor is swamped with his own work. He has a large Church with no help at all, not even a secretary. Without Miss Wynn he could do very little for the students.

As early as is practicable the Church should place student workers in *all* our State schools.

I should think, too, that many of our Church schools should have full-time student workers. The Methodist girls at Mississippi State College for Women, for instance, in Miss Wynn have better instruction and leadership than the girls at many of our Church schools. It is not enough to suppose that, simply because a *Church school* goes under the name of the Southern Methodist Church, the students will receive effective leadership in their own programs. As I see it, some of our schools themselves seem to think that, because they are in name Christian schools, some sort of spell will be cast over the students to make them better than the students who go to so-called *godless* State schools. This is a wrong conception. Our Church schools need more than a course or two in Bible to make them Christian.

So far the work of the student pastor has been an experiment. It has not been regarded by anybody, at least by very few, as a permanent work that is to grow and develop and afford a lifetime opportunity of service for those who are able to do work among students. The leaders of our Church have regarded it as a side line. If a man goes into student work, he is considered for the time being *out of the ministry*, and if at any time he wants to return to the itinerancy, he is handicapped for having served his Church as a student worker. Yet the student pastor is required to have better training than other pastors, as a general rule. In some way the Church should be informed of the importance of the student work. Bishops and other leaders should learn to regard the work of the *student pastor* as "counting" toward the student pastor's "seniority." I know of one

student pastor particularly who has a wife and three children. He is very efficient. He would very likely be a powerful influence among students if he would stay in his work five to ten years longer. But, knowing how the leaders of the Church regard his work, he is seeking to get out of student work into work that will *count*. We shall continue to have students. From the students we shall continue to get our leaders. Somehow the general opinion should be created that student work is a lifetime job for our *student pastors*.

IV. College Visitation in General

I am convinced that the Church is justified in sending out college visitors. In practically all of the thirty-nine colleges which I have visited I have been assured by the presidents and the pastors and the student workers of their sincere appreciation for what the Board is trying to do by keeping a representative of the Church before the students.

As time goes on and efficient student workers are placed in all our Church schools and in all our State schools, the work of the college visitors should be mainly to advise and help the student pastors. This means that the college visitors must become specialists in this whole program of student work.

On the basis of my experience for the last eight months, I should like to suggest that the college visitor be given fewer schools to visit. I make this suggestion for this reason: Any person who does effective work with students must be mentally, spiritually, and physically alert. The students themselves are alert. They are thinking. They are challenging everything that is said to them. They will listen with respect to a man who speaks to them with intelligence and with some evidence of having thought through carefully what he is saying. If the college visitor is to be more effective than the average preacher, he must have *time to study*. He must have time to develop messages that will grip the interest and challenge the thought of the students. He must have time to translate into understandable language the great truths of Christianity.

If he has so many schools to visit that he has no time for

study, he can no more be effective than the college professor who has so many classes to teach that he has no time to prepare for them.

Not only should the visitor have fewer schools in order to have more time for study, but in order to have time for relaxation. A three months' period of traveling, for instance, is very strenuous. If one is to remain physically fit and alert, he must have time for rest.

A third reason for fewer schools is that one can be much more effective with a small number than with a large number. My report shows, for instance, that where I have stayed at a school as much as three days, I've had worth-while personal contacts with students. Where I have remained three days, I have invariably come away feeling that my visit has been worth while. Where I have visited a school for a day or a day and a half, I have come away every time questioning the value of the visit.

I feel that four or five schools per month with a longer visit at each school will be more worth while than two to four schools per week.

V. Suggestions Concerning What the Nashville Office May Do to Make the Student Work More Effective

A. The Board should work out definite plans and possible organizations for our student work.

At present we have nothing of any uniform nature to suggest to our student workers. We have one type of work at the University of North Carolina under Mr. Phillips; another program under Mr. Waterhouse at the University of Missouri; another under Mr. Harbour at the University of Georgia; another under Miss Smith at the College of Industrial Arts and the Teachers' College, Denton, Tex.; and so on. No student workers have the same plans or programs. It is quite right that no two have exactly the same program, for no two schools have the same problems.

Nevertheless, it seems to me that our student program as a

whole is a little too fluid. It should be more definite and slightly more uniform.

The Religious Education Department of the Board should make a careful study of all the student programs that are being worked out all over the United States and in all denominations. Then it would be quite worth while to present in the form of a booklet the very best of these plans.

When a new student pastor goes to his job, the first question he asks is: "How must I begin?" "What must I do?" Why not give him the benefit of the experience of the best student workers in the country?

If I were a student worker, I should certainly expect the Board which employed me to give me some very definite suggestions as to what to do.

Not only should this be worked out, but from time to time the Board should suggest new ideas, which come to them from study and observation, to the student pastors.

B. Suggestions for Student Programs.

Possibly in another pamphlet the Religious Education Department of the Board should present suggestions for student projects outside the ordinary Church services. The Mississippi Student Conference brought out some interesting facts: Some students are doing a great deal of work, such as taking programs of a religious nature to jails, reformatories, country Churches; helping delinquent children, and the like. Other students are doing nothing of this nature. We need to get the student to do something while he is in college. Many students will be willing to do social service work and the like if they have explained to them what to do and how to do it. A pamphlet setting forth in detail some of the most worth-while projects that are now being done by Methodist students would be most helpful.

C. Literature for Student Programs.

As far as I know, there is no adequate Sunday school and Epworth League literature for the students. The Religious Education Department should see to it that literature is produced which fits students and their problems. This need is being felt quite generally. We need to suggest programs for

ministerial group, life service band, etc., as well as for Sunday school and Epworth League.

D. Bibliographies.

(1) Many times have I been asked by students to suggest books for the life service group, the ministerial group, and the like. Students are having their religious problems, their problems of decision for life work, etc. The Religious Education Department ought to work out carefully a bibliography that will help the students in all their problems. This could be furnished the student worker.

(2) A bibliography of the best books relating to student work should be furnished the student pastors. A good reading course should be suggested. The student worker, not being able to buy all the books he needs, a circulating loan library might be provided by the Board of Education.

E. Student Magazine.

A Methodist student magazine, which would reflect student opinion, afford interchange of ideas among student workers, and record results of student conferences, would help greatly in unifying our *student* forces and in attracting the best of our students to the work of our great Church.

Publicity and Enlistment Material

RELIGIOUS workers among students have learned to make use of a variety of forms of publicity for the purpose of attracting students to the program of the Church.

Here, for example, is a *Find Your Place* card. It calls for the name and college address of the student and also for information concerning his past experience in religious work. Properly filled in, it shows what the student is best prepared to attempt in the multiform program of the Church.

The question of the relation of the student to the Church in the college community is one which has perplexed and baffled many pastors and student workers. It is with great reluctance that students transfer their membership from the old home Church to the college Church, and yet they need to be very much more closely identified with the local Church than mere attendance upon its services implies. A popular and fairly successful method of bringing the student into more intimate relations with the Church is the "Affiliate Membership" plan. Here follows one of the best forms of the commitment which students are asked to make:

As a student attending the —— college, I accept the invitation to enter the fellowship of the Methodist Church as an affiliate student member. I agree and covenant with this Church to strive after the highest Christian ideals of character during my student days, to observe the sacraments, and to sustain with my prayer, labors, and means, the public service and activities of this Church. This is a student relationship and does not transfer membership from the home Church.

Signed.....
Local Address.....
Home Church.....

Many student workers carry a visiting card with the name of the Church they represent and a sentiment of interest and welcome followed by the name and address and telephone number of the student worker. These are used effectively as the

worker visits students in the dormitories, fraternities, and boarding houses.

There is a steady growth in the number of student workers who use student talent in preparing an attractive weekly bulletin of student activities. The mimeograph is employed with fine results. This is in addition to the publicity gained through the use of the regular Church bulletin. Besides the regular student sheet thus circulated, students often prepare special hand bills, dodgers, and programs for college features of special importance.

The preparation of cartoons, placards, and charts has been the means of discovering fine artistic talent among students and the enlistment of hitherto indifferent persons in the program of religious activity.

One of the most commonly used means of acquainting students with the aim and the program of the Church is by personal letters or post card messages sent through the mail by the student worker. One worker, for example, reports that during a single month he sent three hundred and seventy-one such letters and cards.

On a neat blotter of post card size, an enterprising student worker printed the following message:

> The First Methodist Church extends to the university students a cordial welcome. We are building up a program to take care of the university students. We have two classes exclusively for them; one for university men and one for university women.

This is followed by announcement of the hours of public service in the church with the name of the pastor and student pastor.

Many pastors and student workers are learning the value of communicating with prospective students before they reach the school for enrollment. A list of freshmen who are expected to enter in the fall is secured from the registrar of the college or university and a carefully worded letter is sent to each person. At the opening of school an effort is made to get acquainted with every Methodist student who enrolls in the school. The per-

sonal approach, as well as the special letter or card invitation to services of the Church, is used with encouraging success.

These methods result, in many instances, in the holding of a special meeting for new students. Here follows a sample of the invitation card frequently distributed:

> The University Methodist Church cordially requests your presence at an "At Home" gathering in the Social Rooms of the church, Thursday night, September 23, from eight to ten o'clock.

In some instances all the Churches in the community join in circulating a leaflet advertising the Bible classes and young people's services held in each of the various churches.

In the same spirit many college communities profit by a simultaneous effort on the part of all the Churches to observe "Student Night." The effort is made to secure the largest possible attendance at each Church in the college community at the identical hour on the same night of as many college students belonging to the several denominations as possible. This effort has brought results eminently satisfactory.

Suggestions to Churches

[In order to show how the Christian forces in a university community may actually achieve practical coöperation the following is reproduced.]

1. SEND out letters to all students who were associated with you in any way during the past year.

2. Forward notices to denominational press calling attention of pastors and parents to the fact that you and your Church will gladly assume the guardianship of their young people who plan to enter college this fall. Invite personal correspondence.

3. Write pastors of your denomination over the State asking that they forward you list of their young people who plan to enter the university and explain to them the advantages of having young people definitely align themselves with the Church of their choice while in the university.

4. Write to those whose addresses are sent you by pastors and give them a hearty welcome to your Church.

5. See that your Church is represented by several of your best workers who are to meet the freshmen of your faith as they register.

6. Have your Church workers on hand to meet old students who will register on the dates assigned.

7. Letters should be prepared to send freshmen after their arrival, and if they are ready in advance, Church workers may use the religious census cards, which will be in their hands immediately after registration, as a mailing list in order that contact may be made before the first Sunday after their arrival. If Churches care to go to this trouble, the information on the census cards, *not the cards*, may be divided between the members of the Church who can call the freshmen individually by phone and call for them in cars on Sunday morning.

8. Freshmen will attend services for the first time on Sunday. It is hoped that special sermons will be preached on that Sunday and mention made of the return of the student body. Opportunities to join the Church should be stressed, and it is hoped that special invitations will be given.

9. Census cards may be used for division among Church workers to furnish them with the names of college people upon whom they could call and advise with regard to Church membership.

10. A fine opportunity will be offered for the development of the Big Sister and Big Brother Movement in the different Churches. Very satisfactory results have been obtained by dividing the list of college students among loyal Church people who were willing to adopt them and follow them up through their school life. Work of this kind demands follow-up, and little good can be accomplished by sporadic attempts in this direction.

11. Annual "College Night" will be held on September 30. Please consider this a personal invitation for you and any of the workers of your Church to attend this meeting as the guests of the University Christian Association. There will be an opportunity to meet a number of old students at this time.

12. Church Reception night has been set for Thursday night. It is hoped that all Churches will find it possible to meet and entertain their students on that night. Confusion will be relieved if all unite on one night to entertain their respective groups.

13. Plans are being made for one Sunday to be set aside as Hospitality Sunday. This day should come before freshmen return home for the Christmas holidays. Suggestions will be submitted to every Church as to how this day may be observed.

14. During the year at least two opportunities will be given to pastors to meet their respective denominational groups. Encouragement given to Denominational Clubs on the "Hill" will be appreciated.

Constitution for the Methodist Student League

[Inviting criticism and suggestions, the following plan of a Methodist Student League is published. Is this what we should have on every college campus?]

Article I. Name

This organization shall be known as the Methodist Student League of the College.

Article II. Object

The object of the League shall be to unite the Methodist college students in a Christian fellowship which will:

1. Train intelligent Christian leaders for Methodism's program in the local Church;
2. Develop Church loyalty;
3. Coöperate with other religious organizations on the campus in the attainment of higher standards of Christian living on the campus;
4. Deepen and make more vital the spiritual life of all its members;
5. Aid in the extension of the kingdom of God.

Article III. Membership

The membership shall consist of all Methodist students registered in the college, and any others who wish to become members.

Article IV. Officers

Section 1. The officers shall be:

President, elected from the incoming senior class;
Vice President, elected from the incoming junior class;
Secretary, elected from the incoming sophomore class;
Treasurer, Pianist, and Song Leader, elected from the students at large. The election shall be held the second week in April.

SECTION 2. The president shall appoint the Superintendent of each of the five Departments of the League's activities, Devotion, Extension and Service, Study and Training, Recreation, and Publicity.

ARTICLE V. STUDENT COUNCIL

The Council shall be composed of the six elective officers, five department superintendents, the President of the Student Volunteers, one student representative from each Epworth League, and from each Sunday school, the Student Secretary, and a faculty adviser, recommended by the Council, and passed on by the students.

ARTICLE VI. CONSTITUTION

The constitution may be amended at any regular meeting of the Methodist Student League by a two-thirds vote of the members present, provided announcement of the suggested amendment has been posted a week in advance

Words of Encouragement from Pastors and Student Workers

From a Technological School: "In the catalogue of the school the pastors of the Churches in the college community are rated as chaplains. Each morning one of the pastors goes to the Mess Hall at 7 A.M. to return thanks and read a passage of Scripture. Each pastor takes one week at a time, which means that each one serves in this capacity about eight weeks during the year. In addition, the pastors visit the boys who are confined in the hospital or infirmary. Students are encouraged to call at the homes of the pastors for friendly companionship and now and then meals."

From a Woman's College: The student worker here, besides conducting a program which includes the regular Sunday features and standard training courses for Church workers, noonday prayer meetings for students, and a special missionary budget, is bravely forging ahead to secure a building in which the work may be centralized and directed. To date, more than $1,000 has been paid or pledged on the building fund. During the summer the student director will tour the State in which the college is located to solicit funds for the enterprise. This student worker also has succeeded in organizing the entire work of the students under her care on the basis of a single budget. The aggregate amount called for is $637 annually and is devoted to the following interests: Epworth League, Sunday school, Church, kindergarten in Korea, Methodist Orphanage, Thanksgiving Offering, Social Service, Mission Special, College Special, incidental expenses, books and religious periodicals, recreation, miscellaneous.

From a Western University: The pastor, who has acquitted himself acceptably enough to be retained in his position six years, is qualified to speak as a trustworthy witness: "The student work this year has been the best of any of the six years

of my ministry here. The student worker is doing a fine piece of work. His service is quite satisfactory, and we want to retain him another year. I consider that he is one of the very best in Southern Methodism for this type of work. He has the A.M. and B.D. degrees, served as instructor in Hymnology for five years, and taught courses in Bible for one year in a Church college. He teaches the university Bible class each Sunday morning, heads up all the activities of the Wesley Foundation, and does pastoral work among the students."

From a State Technological School: The pastor, a vigorous and discerning man, writes: "It was our turn to sacrifice a man this year under the pretext of holding a student revival. This so-called revival was understood to be strictly a 'cover-everything-and-touch-nothing' program, and I refused to be a party to it again. Instead, I suggested Religious Week, with meetings in all the churches and the college participating. We did it, and it appears that the feature will be catalogued as a permanent part of the program in connection with the school. The college dismissed classes for the morning service from eleven to twelve o'clock each day, asked teachers to hold up examinations, and coöperated in every other way. Some real good was done, as we really had an opportunity to get a religious message across to the student body."

From a State University: The student worker reports that in the spacious new church now being erected near the campus ample quarters are being equipped for the use of students. Besides having access to the very adequate kitchen and dining room, there will be set apart for students considerable space designed to serve all other needs. The student worker has enlisted the help of the members of his organization in raising nearly two thousand dollars to furnish the student quarters. Only the very best quality of furniture will be used.

From a State University: The pastor of the Church writes: "We have between 750 and 800 Methodist students in the university. These are from every type of home represented in

the membership of the Southern Methodist Church. Our student worker is well prepared for his task. He has the A.B. and B.D. degrees; is very energetic, and unusually consecrated in his work. He is teaching two courses in the university —namely, 'The Organization and Administration of the Sunday School' and 'Religions of Mankind.' His classes are well attended. He teaches a large Sunday school class of university students. He also has a fine group of students in the Epworth League. We have one Sunday night in the month set aside especially for young people. The student pastor preaches. The choir is made up of young people, and young people serve as ushers and collectors. The student worker also holds a similar service each month at two other churches in the city. With his personal contacts on the campus, this gives him access to a large number of the students at the university. At our regular Sunday morning service I think we have more students than attend any other church and certainly a larger number than have attended at any other time since I have been pastor."

From a State University: "The Board of Stewards has gone on record as well pleased with the work of our student leader. They requested me to make grateful acknowledgment of their appreciation of the interest and coöperation of the General Board. There are evidences that the student worker is getting a firmer grip on the students, and we ought to have better results as we go on with the program. The Church is in an optimistic mood concerning this department of our work, and I find them willing to do whatever they can to meet the responsibility to the splendid young men and women at our doors. Several of the professors at the university are on the Board of Stewards, and they speak in splendid terms concerning our student work and our leader.

From a Student Pastor: "Last summer," he writes, "there were five hundred and fifty Methodist students enrolled in the Summer School of the university. With that enrollment the work of the Methodist Student Organization went on with every section under full steam. The attendance upon the Ep-

worth League averaged 196 and that on the Sunday school classes passed the two-hundred mark. Parties, hikes, social service work, and all office work made it necessary to drive even harder than during the regular term. The university expects a larger enrollment this summer, and we hope to begin our student relationship meetings in the new church, which we hope will be far enough along by that time to be of use. If this happens, we shall have the busiest summer we have had in five years. This will be my fifth summer here, and of course ought to be my most effective one."

From a Student Pastor: "For some unascertained reason," he writes, "the student body here is between two and three hundred less in number than last year. This is partly due, I suppose, to the fact that scarcely any schools had any considerable increase this year, and some who had a phenomenal year just past, as we did, have suffered actual losses. But the percentage of Methodist students here is as large as last year. There are just not so many of them. Our work in all departments proceeds in satisfactory fashion."

From a Student Worker: In a certain city where two institutions are located, the students have undertaken to conduct work among the boys of the city. The student worker thus reports: "'The Friendly Indians,' a club for boys twelve years of age and under, was organized early in October. There are now fifty boys in this club, which is under the direction of a leader and other students. The whole club was divided into two 'tribes,' according to age. The best results of this work is evidenced in the fine relationship between the boys and the leaders. The parents of the boys feel that this relationship is making a real contribution toward the development of their sons.

"In addition to the weekly meetings of the club, trips to surrounding places of interest have been conducted. Some are designed to give opportunity for the boys to inspect industrial plants and see first-hand the homes and the institutions of boys of the underprivileged class."

My Task as a Pastor in a State School Center

BY REV. H. E. GATTI

THIS field, for the preacher, is one of the most delightful and promisingly fruitful. On our State school campuses there are thousands upon thousands of the finest and best boys and girls to be found on earth. They are fairly the cream of the human race and represent the highest and best in civilization. They are the most alert, the most ambitious, and the most intelligent. They are quite alive to the opportunities and responsibilities of life and eager to learn everything that will fit them for the best things. They are seeking to find their places in life and appreciate anyone who can give them aid in its unfolding.

They are glad to hear what leaders in all fields of endeavor have to say to them and accept anything that is of worth in the realization of their life's purposes. While many appear indifferent toward religion and some few are profligate in their conduct, there is a great element of good in all.

Since the preacher has a message of universal appeal, he has a rare opportunity to make his message effective. Students are quick to detect any note of insincerity, shallowness, or lack of truth.

As a minister laboring in the midst of them, I hold it as a sacred trust to give my best self and most earnest efforts to the making real, both in profession and practice, the pure religion of the Son of God. As a messenger of God, I must, first of all, be genuine and sincere in my Christian living.

1. MY PERSONAL DEVOTION

I resolve, therefore, to give adequate time and attention to my personal devotional life. It is only through the daily practice of Bible study, meditation, and prayer in the secret place that I am to keep alive in my soul the high idealism and pure spirit of Jesus Christ that I may ever clearly see him and keep myself

from being submerged by the gross materialism and low idealism to which I am constantly subjected.

2. My Study

I hold it as my second duty to ever be mentally alert, to give myself to constant and diligent study, that as a messenger of God I may be approved of him, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

3. My Preaching

As a proclaimer of the unsearchable riches of Christ, I must stand in my pulpit regularly and in a dignified, worshipful spirit proclaim faithfully the truths so vital to the advancement of the kingdom of God and the development of the well-rounded, symmetrical life. I must be faithful and fearless in the proclamation of divine truth as God gives me light through study and prayer to see it.

4. My Teaching

As a professional teacher in the field of Religious Education, I must adhere strictly to the careful interpretation of the principles of life enunciated by Jesus Christ. Through a devoted spirit of study, worship, and prayer, I must present the truth in such attractive and challenging style as to make them real and vital to the precious lives I am privileged to touch in the classroom or congregation.

5. My Personal Contacts

The making of proper and favorable contacts with students is one of the most important tasks devolving upon the minister who serves in a college center. Many and varied opportunities are afforded in the regular college activities, such as the athletic events, fraternity and sorority groups, campus organizations, and all social activities of the students both on the campus and in the Church. I must keep young in spirit and endeavor to know the student mind. I must capitalize on every opportunity

to make favorable personal contacts to the end that I may talk to individuals about their relationship to God and his Son, Jesus Christ, and point them to the desirability and attractiveness of a life investment in Christian living and service.

This personal contact with individuals is, by far, the most satisfactory method of ministering to a college group and fraught with possibilities that are without bounds in their influence for the increase of the kingdom of God.

A vast majority of the students are members of and love the Church, and the pastor has the responsibility of making the Church function in a manner that is efficient and attractive to the young people. Many gladly take places of responsibility in the Church and are most effective in enlisting the interest and aid of an increasing number of students for the work of the Church. They love to look upon the Church as a laboratory in which they may experiment and practice the Christian way of life to the end that they may the more intelligently and effectively engage in the work of the Church as they go out into the great fields of endeavor for which they are preparing and toward which they look with such enthusiasm and happy anticipation.

Last, but by no means least: The minister in the college center must not overlook the fact that he and his Church are a vital part of the great educational scheme. They must endeavor to make the Church properly articulate with the college program and show its sympathy with the high objectives and scholastic standards of the institution with which it is related. This can be done by the minister and leading members of the Church showing their interest in the problems of the school administration and definitely identifying themselves with every effort on the part of the administration and faculty in the advancement of the college objectives in proper deportment and highest scholarship.

Observing Christian Education Day

BY REV. R. H. RUFF

OUR Church has many interests and activities. In order that all of these interests may be adequately presented to the membership of the Church, the General Conference and the General Boards have wisely set aside certain periods wherein the major causes of the Church may receive particular attention. The General Board of Education has very appropriately set aside the month of June, or as much of the month as is found necessary, for the presentation of Christian education.

For some years the Church has been asked to observe at least one Sunday in June, preferably the second or third Sunday, as Christian Education Day. Each year the number of Churches observing this day has increased. This increase has been very gratifying, and it is hoped that the observance this year will be more general throughout the whole Church than has been true of any previous year.

The Church college needs and must have the support of the individual Churches, or else it will fail. Too often our people have had no intimate knowledge of the Conference college, its needs or opportunities, and consequently there is at best only a lukewarm support. Only as our people know about our institutions of learning can we expect them to become interested. The pastors can render a needed service in giving to their people this knowledge and information about the work of the Conference college. Experience has proved that a proper observance of Christian Education Day offers an excellent opportunity for accomplishing this end.

The presidents of the Conference colleges have been asked to prepare literature for use in this special observance of the cause of Christian Education in June. If you have not already received this literature, it is suggested that you write at once for it.

You will note that the program provides for an observance, not only at the eleven o'clock hour on Sunday, but also at the

Sunday school and Epworth League periods. The importance of an observance in at least one of these organizations, both if possible, cannot be too strongly stressed. Our young people must be cultivated and become acquainted with the work of our colleges if we expect them to be attracted to these institutions.

The Church is definitely committed to a program of higher education, and to falter at this time would be suicidal. Our educational institutions are heroically seeking to become more effective and to render larger service to the Church. This means that the financial support must be increased or else the growing demands cannot be met. The Church must realize that the money which goes to the denominational college is not money taken away from some other interest of the Church. Money so spent brings in the largest returns, because it makes possible the training of an adequate leadership upon which the life and success of every other movement in the Church depends. Christian Education Day should be the means of increasing the financial support which our people give to these institutions.

Some one has defined a commonplace as something which everybody knew but which nobody practiced. There is at least some truth in this statement, certainly enough to arrest our attention. Such a commonplace is the fact that our Church cannot continue to grow and provide a trained ministry apart from the efficient services of our colleges and universities. It is obvious to any thinking man to-day that our Church will decline, dwindle, and die without the denominational college. For admission into the Annual Conferences, we now require a minimum of two years of college work or its equivalent, and it is reasonable to suppose that in time this requirement will be so raised that a college degree or its equivalent will be required. If we do not provide our own colleges, where will our ministerial candidates be trained?

The responsibility, also, is upon us to see that our Methodist people have institutions of learning wherein their sons and daughters may be trained in heart as well as in mind. Methodism must keep faith with her people in the matter of making

Christian Education a reality. A trained ministerial leadership alone is not sufficient; we must also have a trained lay leadership that appreciates the value and ideals for which the Church stands.

This end can be accomplished only when we place the cause of Christian Education at the center of the program of the local Church. To do this, we will have to think more and preach more on the subject of Christian Education, and to pray more for our denominational colleges as well as give more for their support. When we do this, our people will become acquainted with their own institutions of learning and the opportunities which they afford. Then, and then only, we may expect our people to give more liberally of their means and of their patronage to the Church colleges and universities.

Therefore, it is hoped that every pastor will use the opportunitity which Christian Education Day offers to magnify the work of the Conference college. Use it to place before your people the educational needs of the Conference and show the strategic place which our colleges occupy in the success of the work of the Church.